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obligations which were his even in the flush of victory. And the writer of the Epistle to the Hebrews gave currency to a great phrase, first coined by the Psalmist, which has come ringing down through the Christian centuries, "a priest . . . after the order of Melchizedek," by which he meant, if I understand him, the priesthood of personality.

It is given to the teacher to stand on the higher side, the Godward side of the lives of others. He may be a priest after the order of Melchizedek, moving youth to higher levels not because of official appointment or ecclesiastical ordination but by the fact of what he is and that he is in daily contact with life at its most malleable period. And that priesthood, the author of the Epistle to the Hebrew tells us, was Christ's priesthood.

We all remember the famous statement of what the Doctor meant to the boys of Rugby in "Tom Brown's School Days"; "We couldn't enter into half that we heard; we hadn't the knowledge of our own hearts or the knowledge of one another; and little enough of the faith, hope, and love needed to that end. But we listened as all boys in their better moods will listen (aye, and men, too, for the matter of that), to a man who we felt to be, with all his heart and soul and strength, striving against whatever was mean and unmanly and unrighteous in our little world. It was not the cold, clear voice of one giving advice and warning from serene heights to those who were struggling and sinning below, but the warm living voice of one who was fighting for us and by our sides, and calling on us to help him and ourselves and one another. And so, wearily and little by little, but surely and steadily on the whole, was brought home to the young boy, for the first time, the meaning of his life: that it was no fool's or sluggard's paradise into which he had wandered by chance, but a battle-field ordained from of old, where there are no spectators, but the youngest must take his side and the stakes are life and death."

ALEX. C. PURDY.

THE CALL TO TEACH *

The business which occupies a man's time and yields him an income, is spoken of sometimes as his living, sometimes as his calling. Each of those words expresses an important truth.

* This article will be furnished by the Council of Church Boards of Education in leaflet form suitable for enclosing in an ordinary business envelope, for distribution among students at \$7.00 per hundred, \$60.00 per thousand or \$140 per 5,000, plus postage or express in each instance.

A man's business is rightly called his living, because, in the normal course of things, every honest work ought to yield an income sufficient to supply the necessities and a share of the comforts and the amenities of life. His business is spoken of as his calling, because every man who is really in the right place, may feel that he is following his path of duty in obedience to a divine call.

Many good people in their thought make a sharp distinction between those lines of work which are formally and professedly religious, and all other forms of human activity. A man is supposed to be led into the ministry of the gospel, or into missionary work, by a divine call. But he is supposed to become a lawyer, a physician, or a merchant, simply at his own pleasure. This conception is only a half-truth. The minister of the gospel or the missionary is indeed called of God. But every Christian life may be glorified by the faith that it is fulfilling a divine call. And thus all common toil may be transfigured and made radiant by "The light that never was on sea or land." All days thus become holy, and all work becomes worship. Farm, factory and mine, office, library, laboratory and studio, become temples whence ascends a myriad-voiced anthem of praise to God.

While we recognize that every honest business may be glorified by the thought of a divine call, the church rightly feels it a duty to urge upon every young man and woman of education and of promise, an earnest consideration of the question of a call to those forms of service which are distinctively religious. In many cases, entrance upon the distinctive religious forms of work requires a considerable pecuniary sacrifice. The salaries of pastors, even in large and influential churches, are in general considerably less than the emoluments which are within the reach of men of high intellectual ability in law and medicine, in the economic applications of science, or in business. Missionary work demands sacrifice in other than economic aspects. The removal to a location remote from relatives and friends, and the living in constant contact with people whose habits of thought and life are so different from those that belong to our Western civilization, involve a heavy loss as regards the amenities of life. In many cases, also, work in the mission fields involves

exposure to inhospitable climates, risk of contagious disease, and peril of persecution. But, to a spirit of lofty consecration, there is a strong appeal in the glory of self-sacrifice.

It is my aim in this paper to call the attention of Christian young men and women to a work in which great religious usefulness may be achieved, though it is not recognized ordinarily among the distinctive religious professions. I am to speak of the work of the teacher of high grade, and particularly of the work of the professor in the college and the university. The work of the college professor is not professedly religious. It has not the glamour and romance of martyrdom which invests the calling of the missionary with so strong an attraction to the noblest spirits. The college professor lives amid pleasant associations. No society into which a young man or woman can enter is more delightful than that of a college faculty and their families. The salary of a college professor is about on the same level as the salary of a pastor. It is sufficient for a life of modest comfort, though very much less than the incomes which men of scientific ability can gain in commercial positions. A college professorship is a position which commands the respect of the community, and which affords an opportunity to acquire more or less of reputation for intellectual achievement.

The Council of Church Boards of Education have reached the conviction that the opportunities for Christian usefulness in a college professorship have not been adequately appreciated by the earnest and conscientious young men and women who are now passing their student days in those institutions, and who are seeking to make the best possible investment of their lives for the advancement of the Kingdom of Heaven. It is the purpose of this paper to call the attention of Christian students to these opportunities of service to the church and to humanity.

It is obvious that the question of a call to a professorship can be a practical question with only a very few in any body of students. A candidate for a college professorship must have a high grade of general scholarship, but it is even more important that he should have a *very* high grade of special scholarship. The college professor does not fulfill the ideals of his work if he is merely an intellectual middleman, repeating in his lectures

what he has read in books. He must have ability, not only to learn about the work of others, but to do some actual investigation in his chosen department for himself. The college professor must have the spirit of the investigator; and it is impossible to have the spirit of the investigator, unless a man has done, or is doing, some work in actual investigation. In a college professor, piety, fluency and brilliancy in speech, and wealth of general information, are eminently useful qualities; but no qualities, moral, intellectual, or social, can serve as substitutes for the spirit of investigation.

There has been a great change in the character of the intellectual life of American colleges since about the middle of the last century. The ideals of American colleges were derived originally from the English universities. Since the middle of the nineteenth century, there has been in large degree a change in the ideal of the American college from the English ideal of *culture* to the German ideal of *Wissenschaft*. I believe that, in the American colleges today, there is being developed a combination of those two ideals which will result in an intellectual life more fruitful for good than the traditional university spirit either of England or of Germany.

Before the middle of the nineteenth century, the American colleges had the old traditional classical curriculum. There were few, if any, elective studies; there was no opportunity or incentive for advanced study; there was no specialization on the part of the students, and very little specialization on the part of members of the faculty. Every graduate who had attained a good rank in general scholarship was supposed to be competent to teach any subject in the college course. It was not until 1830 that a particular subject was assigned to each tutor in Yale College. Before that time, each tutor taught a class or division in all their studies. It was said of Professor James Hadley, the famous Greek professor in Yale in the middle of the last century, that to the end of his life he was competent to teach the classes of any professor in the college who might be temporarily absent. Professorships in the colleges were often filled by calling men from other professions to the professor's chair. Especially frequent was the calling of clergymen to professorial chairs. A

broad and liberal scholarship and scholarly tastes were the intellectual qualifications alike for both positions.

All that is changed. The standard classical curriculum has given place to an immense variety of elective courses. The student is allowed and encouraged, particularly in the later years of the course, to specialize considerably in his choice of electives. Laboratory work in the sciences, and the study of special problems in all departments, in which the student is taught to think for himself, have in great degree taken the place of the old routine of lectures and recitations. No student and no member of the faculty professes a knowledge of the whole college curriculum. Every professor must be a specialist.

The necessity, under present conditions, that the college professor should be a specialist, involves a danger of a lowering of the standard as regards other qualifications for professorial service. When it could be assumed that any college graduate of high standing knew enough to teach any subject in the college course, the teachers could be selected largely on the ground of their general type of character, intellectual, moral, religious, and social. If, on the other hand, we are seeking for a man who will give laboratory courses in microscopic petrography, or bacteriology, or physiological psychology, the choice must be limited to the comparatively small number of available candidates who have made themselves experts in the required specialty. It is almost inevitable that, in some cases, men should be selected whose general type of character is such that their influence upon their students is not all that could be desired. "I wanted to get a man, but I could only find a Ph.D.," is said to have been the pathetic lament of a college president who had found himself unable to find a candidate for a certain position whose general characteristics were exactly what he desired. But, when the necessary technical qualifications are combined with a broad and generous manhood and a deep religious spirit, the professor has an opportunity for great moral and religious influence.

The professor's opportunity for religious influence depends in part upon the subjects which it is his mission to teach. The studies of the college course are related in general to the two great themes, nature and man. In one sense these two fields of thought are not mutually exclusive. If man is above nature, it

is also true that he is a part of nature. He is doubtless a product of evolution, and his whole physical life is related to natural law. But his thought rises into a supersensuous realm. He aspires to commune with God, and hopes for a life immortal.

The studies of nature involve a theological question of transcendent importance. Is nature a soulless mechanism? or is there an omnipresent and immanent Deity who is the soul of the universe? The answer which is given to that question is a matter of profound ethical and religious importance. The great revolution in the world's thought, heralded by the appearance of Darwin's "Origin of Species," was the inevitable occasion of a tremendous crisis in the religious life of Christendom. The fact that that crisis was safely passed is very largely due to the work of Christian professors of science in the colleges and universities, who frankly and courageously accepted, expounded, and defended the doctrine of evolution, while reverently recognizing that the evolutionary process is only the method of working of that God who is at once the immanent Soul of the universe, and the Heavenly Father whose love to his children finds its supreme revelation in Christ Jesus.

It is obvious that the studies of the college curriculum whose theme is man, must be intimately related to ethical and religious life. The great literatures of ancient and modern time are full of ethical and religious significance. The true teacher of literature will not feel that genius can sanctify immorality or abolish the moral law. No idolatrous adoration for a great poet or dramatist will lead the true teacher of literature to applaud or excuse what is essentially immoral. Jesus said that he came "not to destroy, but to fulfill," the utterances of the great prophetic leaders of the Hebrew people. In a broader sense, it is true that in Jesus is the fulfillment of all the highest aspirations that breathe in the utterances of bards and seers of all lands and of all ages. The study of history is profoundly ethical, and can be rightly taught only by one who feels that "Through the ages one increasing purpose runs." Theodore Dwight Woolsey is reported to have said, when a certain eminent scholar was a candidate for the chair of history in Yale, that he wanted no teacher of history who saw the history of the world with no Christ in it. Economics and sociology can be

rightly studied only from the standpoint of Christian ethics. All social and economic institutions and conventions must be condemned which do not tend to the achievement of human brotherhood and the building of a Kingdom of Heaven on earth.

Even subjects in the curriculum which have no obvious ethical bearing may yet be taught in a spirit profoundly ethical. The equation of the hyperbola has no very obvious relation to human character and conduct. But the teacher whose soul is aglow with a sense of the sacredness of truth, can teach the subjects most abstract and most remote from practical interests in a spirit which will be full of ethical inspiration.

The teacher may exert a profound influence upon the character of his students by exhibiting an example of thorough intellectual honesty. A frank confession of ignorance in answer to a student's question, or a frank confession of error in one's own statements, will do more than any number of homilies on the law of veracity to cultivate a spirit of sincerity in his students.

A college professorship affords opportunity for what may be called pastoral work. By pastoral work I mean personal conversation with individual students in regard to personal duty. The exacting demands of professorial work under present conditions make it difficult to find time for this sort of work. Not only must a man be a specialist in order to be called to a professorship, but he must make himself more and more of a specialist after he enters upon his official duties. The more advanced instruction given, especially to graduate students, makes great demands upon the time of the instructor. A single graduate student who is pursuing some investigation under the direction of a professor, may require and may justify a greater expenditure of that professor's time than a large class in an elementary course. The spirit of the time demands that the college should be a place of research as well as a place of instruction. A college professor is, and ought to be, deemed unsatisfactory, if he is not doing something in the line of original investigation. Under the pressure of this demand for work in instruction and research, the conscientious teacher finds it hard to take time for personal conversation with students, however highly he may estimate the importance of that means of influ-

ence. Every college professor of our generation must feel, however conscientiously he may struggle against it, a tendency to limit his sense of responsibility to the conduct of his lectures and laboratory work, and to ignore any obligation to exert other moral influence upon his students than that which comes from his own purity of life and fidelity in official duty. And yet the Christian professor is bound to recognize the obligation to make some direct and conscious effort to save his students from evil courses in thought and action, and to bring them into loyalty to the highest ideals, even though his investigations go on a little more slowly, and his books and papers are published a little less frequently.

It may be noted that the modern elective system in one way diminishes, but in another way increases, the opportunity of direct personal influence upon the students. In advanced elective courses, the classes are usually small, and the professor is brought into intimate personal relation with comparatively few students. But, on the other hand, it is true that the relation between a teacher and the few students who are taking his advanced electives, is a relation of peculiar intimacy. If his personal influence is less extensive than under the conditions of college life in a former generation, it may be more intensive. A professor of the right sort may profoundly influence by personal contact the thought and life of the few students with whom he is intimately associated in his advanced electives.

Among the most precious memories which a half-century of teaching has brought to me, is the memory of an instance now and then in which some student has gone from my college room with a new purpose that has developed into a better and truer life. Yet I hardly dare to enjoy those precious memories. The gratitude which I feel for them is almost lost in the feeling of shame and penitence that those instances have been so few.

But, after all, the moral and religious influence of the college professor depends not chiefly upon any particular thing which he says or does in the lecture-room or laboratory or elsewhere, but on what he is. It is the sum total of life and character that determines the quality and extent of a man's influence, rather than any particular speech or action. The world's great teachers have been the men of the loftiest type of manhood.

Who can estimate the influence of Thomas Arnold, of Rugby, upon a whole generation of Englishmen? How much of what is best in the whole thought and life of the English people came from a character so courageous and so reverent, so frank and so generous, so loyal in every thought and word and deed to the highest ideals! President Garfield's oft-quoted remark that Mark Hopkins on one end of a log, and a student on the other, would be enough to make a good college, expresses the sense of the supreme importance of character in the teacher. The college which received me as a student in my boyhood, and to which I have given a half-century of service in my manhood, cherishes among its most sacred traditions the memory of the saintly life and the sanctifying influence of its first president, Willbur Fisk.

More than one of the professors who were my teachers in Wesleyan University had a larger influence in shaping my ethical and religious ideals than any one of the faithful pastors whose ministrations I have enjoyed since I left the latest of the parsonages which were the homes of my childhood. I believe that the great majority of college graduates, if asked to name the personality to whose inspiration they chiefly owe whatever they possess of high ethical and religious ideals, would name some one, or, very likely, more than one, of the professors under whom they studied. In very large degree, it is the goodly fellowship of great teachers who have kept the successive generations in the straight path toward the realization of the loftiest ideals in the life of humanity. To all that goodly fellowship we may apply the noble words which Matthew Arnold dedicated to his noble father.

“ Servants of God!—or sons
Shall I not call you? because
Not as servants ye knew
Your Father's innermost mind,
His, who unwillingly sees
One of his little ones lost—
Yours is the praise, if mankind
Hath not as yet in its march
Fainted, and fallen, and died!
Ye fill up the gaps in our files,
Strengthen the wavering line,

Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

WILLIAM NORTH RICE.

AMERICA AND CHINESE EDUCATION

Roderick Scott, Dean of Fukien Christian University,
Foochow, China.

"There is nothing which one hears so often from the lips of the representatives of Young China as that education is the sole means of reconstructing China." And with this dictum that education is the panacea for China's ills, it is evident that Dr. Dewey agrees, in his article in the *New Republic* for March 1, 1922, in which, under the title of "America and Chinese Education," he charges American or rather American missionary education in China with failure in several important respects.

And "to transform the mind of China" may fairly be taken as the central point in Dr. Dewey's own many addresses given in China. The so-called Literary Revolution or Renaissance, which is fathered by several of the progressive members of the faculty of the Government University in Peking, naïve as some of its manifestations are, he must regard with some pride, as being in part due to his influence. With its latest outgrowth, the Anti-Religion Union, of which news has come to us within the month, and which will probably have no more life than the now defunct pro-Confucian movement of four years back, he would certainly have nothing to do. Mr. Dewey, in all his China talks, never spoke either against the work of missions or against religion; he simply ignored religion.

At this point, of course, the missionary motive differs from him and from Young China as quoted above. Not to transform the mind of China; but, in the words of one of my colleagues, "to transfuse vital truth into the heart of China; to produce, not individualism, but individuality, not self-assurance, but self-reliance, not self-expression, but self-control,"—that is, in character as well as in education, the missionary sees the solu-